The Bombay Guardian.

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WEEKLY REVIEW.

—THERE is nothing more remarkable about ligion of Christ, than its freedom from s and its repudiation of all se- doctrines are called mysteries use they cannot be understood by are wedded to sin, no matter how y are stated. There is nothing t shall not be revealed, said our s disciples, and he required them n this conviction, and to speak, act as though the light of the day were falling about them. ld it have been for the Jesuits and Nuns of the Rue de Picpus, if they heart Christ's word before they n that course of secrecy which n exposed. In our Epitome will account of what has been dis- in the high walls of their mon- nvent. A solemn warning was the nun Barbara was found in dungeon in the convent near ears ago; but it appears to have n the Jesuits and their sisters. ine in Persia will

[illegible] rulers [illegible] Miall's [illegible] the ex- y of disestab[illegible]urches of gland, Wales and [illegible]as resisted by four to one in the [illegible]f Commons. Such a motion, to meet [illegible]ith attention, should be made by a Church of England man; a spirit of antagonism is awakened when a Nonconformist introduces it.

—WE regret to learn that Mr. Thomas Agnew, who was for a number of years an Army Scripture Reader at Poona, and who returned to England two years ago, died recently at Newport, Isle of Wight. He was in very delicate health before he left this country, but through his earnest desire to serve the Lord he was enabled with little strength to do more than those who have much. He continued his labours as a Scripture reader until near the time of his death. We have a letter from Mr. MacKinlay, well remembered as an A. S. C. who spent many years in our Presidency, labouring with singular devotedness, and who is now stationed at Woolwich, England; he says: "I have this morning received a letter from Mrs. Agnew, informing me of the removal of her dear husband from this earthly tabernacle in which he groaned; his last words were, 'Come, Lord Jesus, come quickly;' and a little before he expired, 'I am near home.' I am thankful for the tone of his widow's letter; the Lord has given her faith unfeigned, I trust."

WE take the following from the *True Catholic*, and if our contemporary the *Catholic Examiner* can find space for it in its columns, we have no doubt that it will suggest many valuable reflections to its readers. The French writer quoted errs in supposing that Protestantism has the same fundamental doctrines as Romanism, for the fundamental doctrine of the latter is that each individual must prostrate himself before the church and prove nothing himself, while that of the former is that 'all are taught of God' through his word, and are accountable to Him; the latter withholds the Bible, the former gives it to every body. The facts mentioned by the French writer are obvious and undeniable; even in Switzerland, the difference between the Roman Catholic and Protestant Cantons is evident at a glance :—

"*A French Estimate of the Relative Value of the Popish and the Protestant Systems.*—Amid much that was worthless, and even pernicious, published in Paris during the late siege, there appeared an article in one journal, with a well-known revolutionary name appended, some portion of which deserves translation. The writer probably knew little or nothing of the doctrinal differences between true Catholicism and that spurious misnamed Catholicism which everywhere met his eye. But he saw something of the results of the two systems, and thus described them. That he calls us 'heretics' matters little; he but borrows from the vocabulary which the Romish Church teaches all her children. 'The Englishman, the Russian, and the Prussian, the three great peoples of Europe who have obtained the mastery over the rest, are all heretics. The Englishman governs the Frenchman at Jersey, the Spaniard at Gibraltar, and the Italian at Malta—all [Roman] Catholics, and the Russian governs the Pole and all the Sclavonian nations. The Prussian governs Germany and holds France. Such are the facts, without exaggeration. Now for the cause. There is a sufficient reason for this. What is it? Is the question one of race? Is it one of laws? Before all, it is a question of religion. The proof is, that of the same race, having the same laws, the [Roman] Catholic portion is always inferior to the Protestant portion. For example, in Germany, monarchical and [Roman] Catholic Austria has been conquered by monarchical and Protestant Prussia. In America there has been the same result as in Europe; in the New World as in the Old, the same fact, and more striking still. The Spanish and French [Roman] Catholics (the Italian may thank the priest for never having given birth to a single colony), Columbus's adventurers, were there installed at their ease. The first comers to this land of promise in the New World, they had the preference and advantages of soil, the riches of Mexico and Peru, Eldorado, and the Floridas, the entire garden of the centre, and the Potosi of the South. The Protestants by whom they were followed, the Pilgrim Fathers, driven from England by the [Roman] Catholic James, had as their resting-place the icy plains and lakes of the North. Now, compare the result. The Northern Republic is in a fair way of absorbing all the Southern Republics, and of grasping the entire American Continent. And what explanation can be given of this phenomenon? If Protestantism has the same fundamental doctrines as [Roman] Catholicism, it has a totally different discipline, and thence the difference in the result. The [Roman] Catholic discipline tends to *automatie* [the action of an automaton]; Protestantism to *autonomie* [self-government]. The first makes machines, and the second men. The one makes slaves, and the other citizens. [Roman] Catholicism says to the child, Believe! Protestantism says to him, Think!' The writer would have been more accurate had he described Protestantism as teaching the child to believe and think too. But what we have quoted shows the lesson which recent events have taught to some thinkers in France."

AN incident related in the Life of Bishop Cotton, is cited by the Calcutta *Christian Intelligencer*, as a happy illustration of the great principle of the fundamental union of Protestants, for which the Church Missionary Society has been recently contending. The passage occurs on page 358 of the memoir. The Bishop records in his diary his arrival at Nagercoil, the head-quarters of the London Missionary Society in Travancore, having just finished his metropolitan visitation of the neighbouring missions of the S. P. G. and C. M. S. in Tinnevelly; and adds—

"We were most kindly welcomed by Mr. Dennis and Mr. Duthie, and are lodged in the house of the latter. In the afternoon I proceeded, I record it with all due terror of the *Guardian*, to the Mission Church. A row of chairs was placed for the visitors, and two large Bible-classes—one of catechists and schoolmasters, the other of women—sat on the floor. I gave them a tolerably searching examination in the rudiments of Christian theology, chiefly following the order of the Apostle's Creed, and the answers generally were remarkably good. * * * * Finally, I addressed to them a few words of exhortation."

Most appropriately does his biographer add—'Surely the fact that an English Bishop could take his seat between two Nonconformist Ministers, examine and harangue their flock on the foundations of the faith without introducing a word of which they seemed to disapprove, and receive afterwards their warm thanks for what he had said, is a proof of the essential unity of Christendom, or at least of rational and evangelical Christendom.'

WITH reference to a letter signed "Uxbridge" in our correspondence columns, we remark: We are no admirers of that particular statement of Christian doctrine known as the Athanasian Creed.

There is the same evidence that Jesus Christ is divine, and that the Holy Ghost is divine, that there is for the Godhead of the Father. The same divine attributes are ascribed to the one as to the other. Creation, omniscience, omnipresence and the like are attributed to Jesus just as unequivocally as to the Father. The work of the Spirit implies omniscience. To baptize into the name of the Father, Son and Spirit would be blasphemy if the three were not God, and were not in essence and attributes one. We recommend our correspondent to search the Scriptures; he will find a Reference Bible useful; we would also recommend some such

work as Inglis' Bible Text Cyclopædia, in which the texts are grouped together according to their subjects.

It is a great mistake to suppose that passages teaching the humanity of Jesus have anything to do with the evidence of his divinity. Proof that we have a mortal and visible body is no proof that we have not an immortal invisible essence. Christ was God manifest in the flesh,—God manifest in human nature. What is said of him in his humanity, and what is said of him in his mediatorial capacity, leave quite intact what is said of him as God.

We beg to doubt what our correspondent reports his clergyman as saying, 'That we must lend a blind belief to Scripture.' We never heard a Christian minister make such a demand. Scripture requires and is well entitled to an intelligent faith, not a blind belief.

We cannot undertake to set at rest 'the doubting spirit' of our correspondent. If he has an earnest desire to do the will of his Creator, whatever it may cost, let him ask for wisdom from above and he will receive it. A doubting spirit will always find arguments for doubting, and something more than mere argument is required. 'Ye shall seek me and find me, when ye shall search for me with all your heart.'

A FRIEND in Bagdad sends us the following "Letter from a Minister in Australia on Holiness," which we print with much pleasure:

"My dear Brother,—It is mainly with the feeling of gratitude that I pen these lines. For some time the church, to which I minister as pastor, sustained a city missionary. He was a plain man, education indifferent, but an earnest worker for Christ. He had then lately arrived here from Scotland, where he had been brought to Christ through the labours of some of the evangelists during a revival season. In Scotland he had co-operated somewhat with them in their labours. He became very successful here in his visits from house to house, in persuading persons to embrace Jesus as their Saviour.

"Moreover, at some special meetings at our sanctuary, which he attended, and when many souls were seeking Christ, he took part in speaking to anxious ones. It was also incumbent upon him to supply me with his journal for occasional inspection, in which he narrated in detail his manner of dealing with the people, stating the remarks they made, and the replies he gave, chiefly through that journal. I saw more clearly than ever before, that it was purely by faith in Christ that salvation was instantly received. Prior to this, while I had counselled anxious souls to believe in Jesus, yet I had often spoken to them of going home to their closets to pray, but not expecting them to receive God's truth believingly while I was speaking to them. This I now saw to be wrong, and after much searching, accepted the principle that FULL FAITH BRINGS TO THE SOUL A FULL SALVATION. In this position I continued stationary for a brief period. Having to preach to the church, and for the edification of the church, every Lord's Day morning, it began to dawn upon me that *the same simple law of faith* which regulates the obtaining salvation at first, must apply to the retaining and sustaining of the salvation-life in the believer,—a first axiom of Christian truth as it now appears to me. Then I felt a degree of timidity in accepting it without reservation, but it would force itself upon my attention again and again. I clearly saw that if I embraced it the principle would more or less revolutionize my own spiritual life, my modes of thought, my prayers, and my preaching.

"I know not when I did fully embrace it. I have no distinct consciousness when the last strand of the rope of self-trusting effort was snapped. I have often felt disposed to wish I knew the hour when once and for ever the supplemental anchor of (so-called) Christian legalism was slipped; but of this I am assured, that all has been surrendered, so that I had the words 'Christ is all and in all' ringing in my ears fresh and full, sounds of a blessed gladness. This point was I think reached some two and a quarter years ago. Then I first knew what our liberty which we have in Christ really meant. But I felt alone. The truth that was so bright to me I could find neither in books nor Christians. Through a conflict of thought and unbelief I had gained the open and happy promised land of an ever-rich salvation. No one had shared in my struggles save my Lord and his Spirit. I could not preach what I used to preach, nor pray as I used to pray. The church soon perceived the change. I frankly told my people what it was. At first none understood, but now of the church-members (numbering 408) twenty at least have entered into a like realization and are living in it."

Our friend adds a note on the above:—

"Yes, the pastor must go before the flock; he must thoroughly know and appreciate the green pastures to which he leads them. A higher tone imparted to the preacher will soon waken echoes in the church. It is one thing to have escaped from the bondage of Egypt by crossing the Red Sea; and another thing to have escaped from the perpetual groanings and murmurings of the wilderness by passing through the Jordan. After this comes the sitting in heavenly places, and new forms of warfare, for which it is needful to be endued with the panoply of God."

PRECIOUS FAITH.

(*Communicated.*)

I. "The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed."

This is accounted great faith.

II. "And behold there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean."

Here is faith in the power, but doubt as to the Lord's grace or willingness; nevertheless the leprosy is cured.

III. "When she heard of Jesus, she came in the press, behind, and touched his garment."

This evinces faith in the power to heal, but utter ignorance of the Saviour's character, that he knew all things; yet the blessing is obtained.

IV. "And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us."

The very power is doubted—this is feeble faith; yet there is faith, and the request is granted.

V. "And they come unto him, bringing one sick of the palsy, which was borne of four."

Nothing is asked, but there is waiting to see what could or would be done. Jesus seeing their faith, forgives the sins, and heals the man.

"*Have Faith in God.*"

WE have received an English pamphlet by "A Hindu," setting forth the necessity of a common language for India and recommending the adoption of Hindustani. He says this is the *lingua franca* of the country, and adds:

"It has this advantage over all of its kind and again it does not fall short of in the nobleness of its classical origin, because Hindustani proper divested of its ostentatious impurities, which have from time to time crept into it, and well sifted, is, if I mistake not, a daughter of Sanskrit, the sacred language of our revered fathers, with some additions and ornaments from Arabic and Persian from which every Vernacular language of India has borrowed a great deal. This assertion will sound strange to many ears, but I think on proper inquiries will be found to be a fact. For Hindustani, such as I picture, is not very different from Hindi which is an acknowledged daughter of Sanskrit. The following passage from Sir E. Perry, M. P.'s 'Bird's eye view of India,' will be found to corroborate the above statement. 'Hindi, according to Mr. Colebrooke and the Serampore translators of the Bible, owes nine-tenths of its vocables to Sanskrit roots; when it is spoken by Mussalmans a[s] riches itself from Persian or Arabic roots, comes Urdu or Hindustani.' It is a lang masculine in spirit, and its devotees are deser grown proverbial for masculineness.

The choice of Hindustani backed up by the tion of the Devanagari character, which is u sally known in India, and which is held in reve by all Hindus, can tend to enlist the sympat Mussalmans who have become quite natural with us."

Men are not generally induced to lea language by abstract considerations rela to the good of the country at large, but ply by considerations relating to themsel their work and their need. Multitudes all parts of India are now busily and arden engaged in studying English, not beca they think it likely to be the languag intercourse between people of the dif Presidencies, but because they the grand means of helping th world. Why has "A Hindu" English? His appeal is to th Natives, and by choosing this la just testifies to the fact that th fast becoming the *lingua franc* The current is setting strongly different direction from that writer desires, and we do not thin pamphlet, or any number of lea eloquent works, will set the stre back to its source.

"ELEMENTARY Gymnastic Exer is a Marathi book translated by V. Joshi from the English o Burgess. It is a new thing f have their attention drawn to G an important branch of edu lessons in this little book are c trated by figures of men in a impossibl

W the Re There a to the N and Will to Europea Sind. Mes Pandurang h Ledgar rs are mi bay, Egutpoora or, Williams and Daj been transferred to Kolapore, leaving Mr. Ledgard and Mr. Diago, the Tamil minister, to look after Bombay. As Mr. Ledgard has given his chief attention to Hindustani, it follows that the Marathi Christians here have lost something by the changes made. Mr. Ledgard refers to this in his Report. 'Not more than half a dozen out of the whole congregation understand the prayers properly,' he says, and many are not able to follow the sermon. This seems an unfortunate condition of matters. Was it a true mission policy that led to the establishment of a new mission at Kolapore, a field already occupied, when it involved the deprivation of the Marathi church in Bombay of needed ministrations? Meanwhile Mr. Ledgard is doing his utmost to meet the increased charge thus devolved upon him, and diligently carries on the work of open-air preaching, in addition to pastoral work. Mr. Ledgard baptized 3 Persians and 3 Hindu women last year. The number of communicants in the S. P. G. Mission in Bombay is 100, viz., 58 men and 42 women. We have marked some passages for our-

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Miscellany. One of these shows how great pains are taken to bring before Mahomedans in India, English testimonies in favour of their religion.

The Rev. Mr. Diago, who ministers to the Tamil Christians, baptized 15 adults in Bombay and Poona, and admitted 11 from the Romish Church.

The Bombay Guardian.

SATURDAY, JUNE 10, 1871.

PAUL IN THESSALONICA. IV.

That Paul and his companions and the converts would have to encounter a great deal of opposition from the Jews of Thessalonica, is evident from the way in which the conduct of the Bereans is contrasted with theirs. Of the Jews in Berea we are told, "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." Those at Thessalonica, like the Jews of that day generally, instead of making the word of God their standard, were governed by tradition, prejudice, and the teachings of the most noted schools; whatever tallied not with the favourite theological notions of the day was to be regarded as heterodox. As soon as certain of their number had been converted by the Scripture testimony which Paul adduced, they became very angry, closed the Scriptures and denounced the evangelists as teachers of heresy. It was enough for them that the priests, scribes, and elders of Jerusalem had rejected the claims of Jesus. They that received the testimony of Jesus had to endure persecution and this obloquy [illegible] them grace to [illegible] Gospel came not [illegible] in power and in [illegible] assurance; and [illegible] and of the Lord, in [illegible] else but the power [illegible] bled them under those [illegible] Christ's followers? [illegible] have been converted, [illegible] first [illegible] eks; for the 1st epistle speaks of those [illegible] whom Paul writes, as 'having turned from dumb idols to serve the living God:' these all received the word with much affliction, and 'suffered the like things of their own countrymen, even as the churches of Judea had of the Jews,' that is, outrageous persecution. It would be a great mistake to suppose that there was at that time any lack of zeal among the Greeks and Romans in behalf of their ancestral religion. It only needed the presence of some teacher calling upon men to renounce that religion, to kindle their passions in its defence. The philosophers had not allowed themselves to be hampered by it in their philosophical speculations, but this had tended very little to attach the people from their polytheism and idolatry; especially as the philosophers themselves did not refuse to join in the general acknowledgment of Jupiter, Minerva; even Socrates, in his last [illegible] no difficulty of offering a cock [illegible]. We can well imagine the [illegible] trances addressed to those [illegible] showed a disposition to [illegible] sus of Nazareth. 'In [illegible] religion is to be compared [illegible] as it is by the homage [illegible] poets, and by the creations of sculptors, painters, architects of unapproachable genius? Are you wiser than Aristotle and Plato, are you greater than Homer and Eschylus, has truth been hidden from the long line of heroes that connect the beginning of earthly history with our times, and only now become manifest to you? Is not our country the glory of the whole earth, do not the most learned men of all countries come to Greece to behold with reverence the traces left by the great and good men who have bequeathed us their legacy of fame? Even our conquerors, the Romans, do they not yield their profoundest admiration to the works of art, the poetry, the philosophy of Greece? But all the glory of our history is indissolubly interwoven with our religion; Phidias and Praxiteles and their numerous successors have consecrated their highest efforts to the representations of our gods; and through all our poetry there runs a divine element, identifying Greece with Olympus, and linking our destinies inseparably with those of our deities. When Olympus falls, Greece shall fall and chaos will have come again. The Greek who is recreant to the sublime patrimony that descends to him, the legacy of fame, the culture of ages, is worthy of Tartarus. The Latins may for a little lord it over us and wring tribute from us, but our spirits at least are free, and heaven forbid that any one of us should be false to the gods of his fathers, to the religion that made our nation so great from time immemorial.'

In some such strain would Greeks, not of Achaia only, but of outlying provinces, address those whom they saw inclining to the Gospel. But when mere verbal remonstrances would not suffice, they were prepared to go a good deal farther. And it was made distinctly evident to every one who wished to become a follower of Christ, that he must expect to suffer the utmost extremity of wrath from those whose affections he had hitherto regarded as the greatest solace of life. It is not natural, it is the most unnatural thing in the world, for men to believe on a Saviour, unseen, who requires them to encounter the hostility of all men and to be stigmatized as sinners above all, and who offers them simply forgiveness of sins, the favour of God, eternal life. What is natural is for men to believe the religion of their fathers, to go with the multitude, to persuade themselves that they have forgiveness of sins and the favour of the gods, to be influenced by the associations that have grown with their growth and strengthened with their strength, and to care vastly more for this life than for the life to come. Yet we find that the Gospel preached by Paul, Silas, and Timothy, was received by a good many in Thessalonica, as the very word of God; and in receiving it they received a power to go forward in the face of all the world, in defiance of all obloquy and suffering, against the tears and protestations of those whom they dearly loved. What was this power? It was the power of the Holy Ghost, as Paul tells us; God the Spirit, the Spirit of truth, who brought their minds fully under the power of the truth preached to them, and enabled them to see the glory of God in the face of Jesus Christ. In a word, they came to know God; He was no longer to them an abstraction, or a far off personality; but by faith in the Son of God they entered into immediate and wondrous relations with God; they felt the power of his justice and holiness much as the seraphim do, save that their consciousness of sin made the revelation more terrible; but they also felt the power of his love; the blood of Christ cleansed them from all sin, and fired them with love to Him who had thus washed them from their sins in his own blood. This is the secret of the whole thing. We have with us the very weapon that smote the idolatries of the old world, the sharp threshing-instrument that threshed the mountains of ancient superstition. The Gospel is still the wisdom of God and the power of salvation to every one that believeth.

We see then that Paul, Timothy, and Silas came not alone to Thessalonica. With them was One mightier than all the forces there arrayed against them. They were humble tent-makers; they brought no letters to the civic authorities, none of the credentials that men make account of; they were nameless strangers; but a fourth, like unto the Son of God, though with prints of nails in his hands and feet, went with them unperceived except by the eye of faith; even He who, rising from the dead, had said unto his disciples, 'Lo, I am with you always even unto the end of the world.'

THE TWO ZULUS.

We have been reading with much interest the Rev. William Taylor's "Christian Adventures in South Africa," a goodly volume of 600 pages and more. It tells of the remarkable work of grace that attended his itinerations there in 1866. There are several references to Dr. Colenso in it. Here is one:

"While in Maritzburg, I delivered a Lecture on reminiscences of Palestine, and as I had occasion to join issue with one of Colenso's arguments, in which he tries to prove the physical impossibility of executing the command of Moses, as recorded in the 27th and 28th chapters of Deuteronomy, to proclaim the curses and the blessings of the law from the two opposite mountains, Gerizim and Ebal, to the assembled hosts of Israel between, having myself personally, by measurement and vocal power, demonstrated the entire feasibility of the whole thing in the very place where Joshua (Josh. viii.) informs us that all that Moses commanded was done, I requested my Committee to present the bishop with my compliments and send him a ticket to the lecture; but he did not put in an appearance. I afterwards learnt that the Bishop had left for D'Urban about the time the lecture was to come off, on a tour of episcopal visitation in that part of his diocese."

Mr. Taylor was singularly favoured by obtaining an interpreter after his own heart, Charles Palma, a Native Christian. This man seemed to catch the spirit of the evangelist, and to deliver the translated word as powerfully as he himself would have done in addressing an English audience. The same remarkable blessing that attended Mr. Taylor's preaching, continued with Charles Palma after the evangelist's departure, and multitudes were converted through his solitary labours. The number of souls converted by the blessing of God on Mr. Taylor's work, during the five months he was in the country, is estimated to have been about 8,000. Palma was a native of the Natal country, a Zulu. All the world has heard of Colenso's Zulu, whose simple question about the deluge set him off in his sceptical track. It is interesting and suggestive to put alongside of that Zulu, Mr. Taylor's faithful interpreter. Here is another extract from the book, relating to Natal:

"The souls awakened by the Spirit, who surrendered to God, accepted Christ, and personally tested the truth of the Bible, and who got the demon-

stration of the supreme divinity of Jesus by 'the washing of regeneration and renewing of the Holy Ghost,' publicly confessed that they had received 'redemption through his blood, even the forgiveness of their sins.' They were also personally examined by their ministers, who being satisfied with their testimony, wrote down their names and addresses, so as to get them under pastoral training. These new witnesses whom God thus raised up in refutation of the scepticism and infidelity of the times, numbered over 320 whites and over 700 natives, of all ages and stations in life, making an aggregate of more than 1,000 persons. I only preached five sermons to Kaffirs during those five weeks, so that most of the success of that division of the army was under the leadership of my Zulu. I was glad of that, for it did more than volumes of argument could have done, to break down a foolish *caste* and *colour* prejudice, and thus open the way for the employment of native agency, which God will mainly employ for the evangelization of Africa."

We have simply here a new illustration of the old truth, that it is not by might nor by power, by ecclesiastical dignity or the wisdom of this world, but by faith and simple devotion to God's word, that the kingdom of Christ has been extended in the world.

WHAT IS TRUTH?

Remember Lot's wife. (Luke xvii. 32.) This shows how our Lord would have us read Scripture. Almost every body that has read the account would remember about Lot's wife; but not many would remember or even notice the lessons taught by her. What happened was not merely for her chastisement but for our admonition. There is a considerable portion of the Protestant Church that has forgotten Lot's wife. It first stood still, then turned and has now its gaze fixed upon the Church of Rome, doubtful if it was a good thing to come out of that body, unwilling for some reasons to return to it, but still more unwilling to go further with those who repudiate it or even to be identified with them, and on the whole finds nothing better than to stand looking, with wistful and admiring gaze at the old homestead. Oh that the Ritualists would remember Lot's wife, while the path of safety is yet open. Another large body of Christians have turned to the world, and begun to ask where the need was of putting such an interval between themselves and the world, of renouncing so many things, of being so particular in Sabbath observance, family worship, private devotions, religious reading, alms-giving and the like; and to say, where after all is the harm of going to balls, theatres, races, of card-playing, novels, lotteries, &c. &c. How many pillars of salt meet us at every turn, if we would observe them.

Always to pray and not to faint. (Luke xviii. 1.) Here we have the scope of the parable stated, setting a limit to the fancies of commentators. That men should be persevering in prayer; not give over praying because the answer (for the trial of their faith or for other wise reasons) is suspended. It often happens that the blessing asked needs to be preceded by others the need of which is not so deeply felt by the suppliant; but they vindicate themselves to his experience, and when the expected blessing comes, its place in his heart and life is fully prepared.

And shall not God avenge his own elect? (7.) This is especially adapted to sustain the faith of Christ's people in the time of persecution. They are more than avenged when the power to persecute is taken from their enemies and liberty to proclaim the Gospel fully granted. Only in our own day has this answer reached some countries of Europe. God's elect are elected unto suffering as well as unto glory.

Speedily. (8.) Not as some men count slackness or its opposite; not by the chronometers of men.

When the Son of Man cometh shall he find faith on the earth? This question looks back to that of the Pharisees, xvii. 20. Faith then has something to do with the next coming of Christ. The intimation seems to be that multitudes of his professing people will be unprepared for it, either as regards the time, the manner, or circumstances. This is the victory which overcometh the world, even our faith.

I thank thee. (11.) There is nothing in itself objectionable in this thanksgiving, if we except the complacent reference to the publican. But the man had no sense of need. He asked nothing and received nothing. Blessed are the poor in spirit.

Every one that exalteth himself shall be abased. (14.) This then is what the parable is intended to teach. The Lord looks at the heart, and it is not what is on the lips that He gives heed to, but that which is in the heart. Now the question is if in our places of worship there is in the hearts of some such a contemptuous reference to others there present; if there is a complacent comparison between their own goodness and piety and liberality and the niggardliness and low attainments of others. The converted may well think of the unconverted; but with what feelings? self-complacency? pride? a feeling that would shape itself in the words, Stand by thyself? Let us remember that the great heart-searcher, who spoke this parable, has his eye upon us, and if we despise the least of his we despise him, for he has identified himself with them. The believer is not merely a believer; if his faith is but as a grain of mustard-seed, he is a believer *plus* Christ, and woe unto us if we forget this in our treatment of him.

He that humbleth himself shall be exalted. (14.) The brother of low degree is not to exalt himself; is not to say in his heart, I am as good as any body, my faith in Christ warrants me in treating those that were socially above me as my equals. He that humbleth himself is he that is contented with his low degree and contented to think himself inferior to others. Strange to say, some men's pride only seems to come out when they become Christians; and we find that it is not their spiritual privileges that exalt them, but their new social privileges, their finding themselves in companionship to which they would not formerly have aspired. It is sometimes more difficult for the man originally of humble position to humble himself than it is for the man who has been accustomed to move in the higher grades of society. It is the worldly spirit that influences men of inferior position to seek to better that position by becoming Christians; and it is the worldly spirit that leads Christians of high social position to attach very much importance to social distinctions, and to shrink from intermingling freely with disciples of low degree.

For the hardness of your heart Moses wrote you this precept. (Mark x. 5.) This was a bold statement, a hard saying for the Jews. Yet nothing can be plainer than that God took the Jews as they were, when they came out of Egypt and gave them so much truth, and only so much, as they were able to bear. As it was, they often revolted and showed a disposition to throw off the guidance of Jehovah altogether. So that we do not find in the Pentateuch the normal expression of God's will, but an accommodation of his will to the circumstances. Liberty of divorce was tolerated for a season, because its alternative was polygamy and licentiousness.

What God hath joined together. (Math. xix. 6.) What are we to understand by this? They who are not influenced by reference to God in their marriages, but by wrong motives, can it be said that God joins them together in matrimony? The meaning is this: God tells us what marriage really is, what he means by this institution; it is a permanent union, indissoluble except by death or adultery; this is God's idea of marriage and no man can take this away and substitute a theory of his own. Men are free not to marry, but if they marry they can only do it on God's terms; if they violate these terms God will hold them responsible.

If the case of the man be so with his wife, it is not good to marry. (10.) It seemed to them that it was very necessary to be able to hold over the head of the wife, this menace, that if she did not conduct herself properly she might be put away, little thinking that the best security for a wife's fidelity is taken when the marriage is made inviolable. This thing was never understood till Christianity made it plain. How great a benefactor Christ has been to the human family, even from this one point of view, it would be difficult to say. He has shown as no one else has done the sacredness of marriage, the identity of interests of husband and wife, so that the one should feel that to sin against the other would be to sin against his own or her own deepest interests.

He that is able to receive it, let him receive it. (12.) Receive what? This saying, That it is not good to marry. Our Lord declines laying down a law of celibacy. Some however are able to receive this dispensation from marriage; let them receive it. For the kingdom of heaven's sake some shall be able to abstain from marriage, without any harm to themselves; Christ himself shall be the satisfaction of their needs, and will give them victory over the inferior and temporary demands of their nature. But woe unto them who take to celibacy as a means of working out a righteousness of their own, or at the dictum of a human authority, or from a fugitive impulse, or without that most intimate acquaintance with Christ and all-conquering faith that may alone carry a man safely through the fiery darts of the enemy. If our Lord was so very chary about commending this non-marital life, it well becomes his servants to beware how they bind this yoke upon others.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—Very close attention to the discourse of our venerable pastor, a discourse delivered on Sunday evening on the occasion of the feast of the Trinity, leads me to ask the following questions:

Where are the authorities in Scripture for the confession of our creed according to St. Athanasius—

1*st.*—That the Godhead of the Father, of the Son and of the Holy Ghost is all one; the Glory equal and the Majesty co-eternal?

2*nd.*—That the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty?

3*rd.*—That the Holy Ghost is God?

4*th.*—That the Father is Lord, the Son is Lord, the Holy Ghost is Lord?

5*th.*—That the Son is of the Father alone; not made nor created, but begotten? That the Holy Ghost proceedeth from the Father and the Son?

6*th.*—And that in this Trinity none is before or after another: none is greater or less than another. But that the whole three persons are co-eternal: and co-equal?

How are we to reconcile the confession of our belief that the Father, Son and Holy Ghost are eternal, when we believe also that the Son was begotten by, and that the Holy Ghost proceedeth from, the Father?

We read in Scripture our Redeemer's admission that he was sent here by the Father. He also says that he came to do the will of His Father, implying that he was commanded and came in obedience. How

The Holy Ghost descended upon him at Jordan when he was baptized of John. Our Lord also says that all manner of sin and blasphemy shall be forgiven unto men, who blaspheme against the Holy Ghost. We have read my Bible from cover to cover, and in none of the Gospels we are told that the Holy Ghost possessed the attributes of God.

The Holy Ghost, as some say, is the Spirit that moved upon the face of the waters, as written, and the Spirit of God that descended like a dove. Is it not the Spirit of God that descended like a dove. Is it not the Spirit of God that descended like a dove. Is it not

to seize these men, and send them back to the Commissioner of Hazara. A reward of Rs. 50 is also promised for each man apprehended."

"The Superintendent of Pensions at Madras has been compelled to call the serious attention of all officers in charge of pensioners to the fact that, on reference to the registers of his office, there appear to be many native pensioners borne thereon, whose ages are so advanced that it is hardly possible to believe them to be still living."

—*Pioneer*: "The lake at Ootacamund, like that at Nynee Tal, has been troubled. On the morning of the 25th a very heavy cloud was seen travelling slowly over the hills towards the lake, which it reached about noon. The lake and the cloud were then joined by a shaft of water tapering to a point, where it rose from the lake, and spreading out like a giant mushroom, inky black, overhead. The phenomenon was visible, so the local paper states, 'some fifteen minutes.'"

—*The Lucknow Witness*: "Spirit-rapping has recently been introduced into Lucknow, its patrons being a few young Baboos from Benares, who tip tables in the usual way on Saturday evenings. The meeting is opened with prayer, and the usual religious gilding is used to hide the blackness of a very immoral practice. We have nothing to say against a *bonâ fide* scientific investigation of the phenomena of spirit-rapping, but wherever a faith in the actual presence of departed spirits is held by those who frequent such places, a most pernicious influence is exerted on their minds. Some become the victims of morbid fancies, some are carried away by wild imaginations which nearly all, sooner or later, make utter shipwreck of all moral principle. The two most prominent spiritualists of America have recently renounced all connection with the system, solely on the ground of its startling immorality. The doctrines taught in these circles may be from spirits, but if so, their fruits show that they are simply the doctrines of devils."

"The recent case of *Suttee* near Ghazeepore affords another evidence of the deep hold which that infamous custom still maintains on the Hindoo mind. If any one supposes that it is an old custom, almost forgotten by the mass of the people, and execrated by every intelligent Hindoo, let him visit those parts of the country which are dotted over with *suttee* temples, and quietly ascertain the feelings of the ordinary village people towards these shrines, and he will very soon be undeceived. Or [redacted] measures to find out the real sentiments of Hindoos who are alarmed at the [redacted]male education, and who believe that [redacted]f the present day are a degenerate [redacted] worthy to be loved or trusted, and he [redacted] nine cases out of ten that such look [redacted] *suttee* days as the golden age of female [redacted]d purity. We would not harshly judge [redacted] human being, but our observation has led us to the conclusion that thousands upon thousands of Hindoos, in no low positions, have more confidence in the reforming tendency of *suttee* fires, than in modern innovations like girls' schools."

Monday, June 5.

—The Duke of Argyll, in answer to petitions for a Commission of Inquiry on Indian Finance, spoke approvingly of an Income-tax, as without it the rich merchant of Bombay or Calcutta might spend his whole income without contributing anything to the resources of the State. But the objections to the tax relate to the way in which it affects those who are not rich merchants, and to the fact that the rich do not bear their full proportion. That percentage which would be oppressive to one who is just able to support himself and family, is a trifle light as air to the millionaire. The *Bombay Gazette* says: "It is no secret that the present Secretary of State has always been a strong partisan of the permanent settlement of the land revenue in India. He himself now openly avows the belief that it would be a good thing for the State to either sell absolutely its claim to a share of the produce of each field, or to fix it for ever at a rate that would by the end of this century perhaps become a mere quit-rent. 'His own opinion,' he is reported to have said, 'was that a permanent settlement was the wisest settlement, and that it was better for wealth to accumulate in the hands of the people than to flow into the Treasury. He thought that the wealth of every good and wise Government lay in the wealth of its people, and he should rejoice to see the great land-holding class of India enjoy a larger share of this wealth than it now did.' But his Grace insists that, if the State gives up its title to an increased land revenue, it ought to have the means of compensating itself by levying new taxes. He upholds, therefore, 'the principle sanctioned last year,' that a permanent settlement does not preclude the State from raising local cesses for local purposes."

—Mr. Knight, in a note to the *Bombay Gazette*, quotes the following from the *Times* (1862): "From the first hour when the philosophy of administration has been understood, it has been admitted that the true source of State revenue is the land, and that the only sound policy is to preserve the land as the property of the State. *The misfortune of all the Western Kingdoms of the world* has been that this discovery was not clearly made till the practical application of it had become impossible, through the appropriation of the soil as private property; and when India came into the hands of our fathers, they found themselves in possession of *the one opportunity left in the world* for carrying on government without taxation, and without the necessity for ever instituting taxes."

—*Bombay Gazette*: "We are glad to be able to record that another Hindoo widow marriage took place yesterday. The bride is Durga Bai, daughter of Mr. Rowjee Dhondader Joshi, who is of high Brahmin caste, and the gentleman to whom she was united is Mr. Gungadhur Balkrishna Gadee, also a high caste Brahmin. The bridegroom is a young man of 21, and his wife's age is 16. The marriage was celebrated at the bungalow known as Cama House, close to the Gowalla Tank, and was attended by a very large assemblage of the friends of the couple and of sympathisers in the widow marriage cause. It was indeed pleasing to see so large a number of both ladies and gentlemen present, and openly sympathising in the cause of widow marriage, because it shows that those who so far disregard the antiquated and cruel ideas of the old-school castemen as to incur the penalty of excommunication have a large circle of friends ready to welcome them, and that reform in this respect is making great progress in the Hindoo community. We heartily congratulate the bride and bridegroom on the step they have taken."

—From a telegram received in Pondicherry it appears that fifteen of the leading clergy were shot at the same time as the Archbishop of Paris.

—The remains of Vasco de Gama are shortly to be taken to Lisbon from Goa, and it is proposed to celebrate their reception with three days of Floral Games, during which prizes will be awarded for poems, written either in Spanish or in Portuguese, in his honour, and afterwards for other literary and artistic productions.

—Mary Winchester, the girl carried off by the Loshea raiders, has not yet been recovered. The money asked for her ransom has been sent.

—The *Indian Public Opinion* has lamentable news from Cabul. For some days the Ameer has been in such a state of despondent anxiety that he has never left his house. The whole country is in confusion, while the distress from scarcity of food, and consequently crime, is increasing. The troops of the Ameer are disaffected and disorderly, and travelling is everywhere unsafe. The Ameer has been compelled to negotiate with Yakoob Khan, and a khillut has been sent by the hands of some faithful servants to check the advance of the victorious rebel, and, if possible, secure time for the reinforcements despatched from Cabul to reach the Commander-in-Chief at Subzawar.

—*Bombay Gazette*; London, 12th May: "Prince Bismarck has proved singularly accommodating to the French negotiators, Jules Favre and Pouyer-Quertier, who went to Frankfort to confer with him; for he has consented to reduce the money indemnity by thirteen millions sterling, to facilitate a loan in Frankfort of forty millions sterling, and to release at once all the Turcos and Algerian troops now prisoners in Germany to the number, it is believed, of something like 20,000, with the view of assisting to suppress the insurrection in Algiers. Nothing could be handsomer. Even Bismarck, the French are now saying, is not so black as he has been painted. An understanding, it is stated, has also been come to by which Rentes or inscribed securities will partially be taken by the Germans for the indemnity instead of cash."

—The ticking of the clock at the Cambridge Observatory (near Boston, Mass.) can be heard in San Francisco, distant 3,000 miles. This is done by connecting the pendulum of the clock to the telegraph wire in such a manner that the main circuit is broken and instantly closed again at every swing of the pendulum.

—A Mrs. Bryan in Washington sued a number of liquor-sellers for damages sustained through drink sold to her husband, and recovered 450 dollars from six of them.

—A New York paper says: "The Children's Aid Society, from a small beginning eighteen years ago, has grown to be an institution exerting a powerful influence and commanding the respect and sympathy of multitudes all over our broad country. Although dependent upon the contributions of friends for its support, it is enabled each year to extend its operations and augment its benign results. By industrial schools, lodging-houses, and providing homes in the country for vagrant children, it is elevating thousands of the young, who else would have led a life of vice and crime, thus conferring an untold blessing on the children, and saving vast expense and damage to the city.

"It bestows its care upon the offspring of the lowest and most destitute; upon little girls who have been 'employed in street occupations, or as beggars, or petty thieves,' and upon boys of like grade and character. The girls are saved from a life of suffering and shame, and the boys from high-handed crime and its consequences; and both are raised to positions of comfort, respectability and usefulness.

"The Society has nineteen day and eight evening industrial schools in different parts of the city. In these schools valuable instruction is imparted, and their influence is most happy. One teacher, who has laboured faithfully seventeen years in a girls' school in Fortieth Street, says that 'Among her 2,000 former pupils, the children of drunkards and from the most depraved population, only *five* have fallen into criminal courses or become drunkards, or dependent upon the public, while all the rest have raised themselves in the scale of society, some even reaching positions of wealth and influence.' Of the thousands of girls who have homes provided in the country, nearly all have done well. Not a few have been welcomed to a daughter's place, many have become members of evangelical churches and wives of worthy men."

—*Times*, Paris, May 11: "Last night, at the club of the Opera Comique, the subject of discussion was marriage, and it was seriously mooted whether it would not be an advantageous arrangement to take a wife, like a house, on a lease of three, six, or nine years. Several orators argued the point, and it was ultimately settled that 'the sacrament of marriage is altogether a foolish, useless, and ridiculous institution.'"

—*Overland Mail*; May 12: The Senate at Washington has referred the Treaty of the Joint High Commission to the Committee on Foreign Relations. The prospects of ratification are good.

The Licensing Bill is to be divided. The regulation clauses will alone be persevered with this session. Mr. Goschen's Local Rates Bills have been withdrawn.—Lord Salisbury has carried in the Upper House an amendment to the Tests Bill, requiring all University authorities to agree to teach nothing contrary to the Scriptures.

The evident disorder of the Federals gives prospect of the early victory of the Versailles army.—M. Thiers has promised an amnesty. The Bonapartists are said to be actively engaged, in expectation of an early opportunity to restore the dynasty.—M. Rossel, the new War Minister, has resigned, and has been arrested, after holding office about a week.

Sir Cecil Beadon and Sir Frederick Halliday have been under examination by the Committee on Indian Finance, chiefly in reference to opium revenue and the salt tax.—The petition from India for the appointment of a Royal Commission has been presented in the House of Lords by Lord Salisbury, who took exception to the prayer.

The trial of the young men charged with personating women has occupied the Queen's Bench this week.—The Tichborne baronetcy trial has commenced. Much delay and inconvenience was caused by the non-appearance of special jurymen. Several were fined 50*l*.

Amongst the deaths recorded this week are:—Marquis of Westmeath; Lord Garvagh; Sir W. D. Steuart, Bart; Sir J. F. W. Herschel; Admiral Sir A. D. Y. Arbuthnott; Major-Gen. J. Douglas, C.B.; Lieut. Gen. T. M. Williams, K. H.; Lieut-Col. G. Cairnes, late 36th Regt.; Major F. P. Muller, late 1st Regt.; Captain R. H. James, 83rd Regt.; Rev. J. C. Street, late Madras Eccles. Estab.; Mr. W. Lane, late of Hongkong; and Colonel Rogers, R.A.

There is no lack of evidence of the extraordinary impetus given to the machinery of education by the Act of last year. One illustration was afforded by Earl Granville at the annual meeting of the British and Foreign School Society this week. Within the past five months it appears there have been 3,000 applications for school build-

ing grants, as against 5,000 applications during the previous thirty years. In amount the grants had been ten times as heavy as in former years.

Last week (May 5—12) the fatal cases of small-pox in London rose to 288, the highest weekly number since the epidemic began.

The Queen at the International Exhibition:

"The Royal party seemed to be much interested in the manufactory of tobacco pipes, which is daily carried on in the annex devoted to the pottery machinery. Two of such manufactories were at the time in operation. At the first stall the exhibitor is Mr. W. T. Blake, of the City Road, and here a neat short pipe was turned out of hand in a remarkably short space of time.—The Queen next witnessed the pottery manufacture, which actually opens the Porcelain and Pottery Exhibition. There were two processes going on, both by the old potter's wheel. One of Mr. Doulton's men in an incredibly short space of time fashioned a pot and jug out of the docile clay. As the Royal party looked on wonderingly, the soft lump of grey material was whirled round upon the wheel, and sprung up and grew into form as the potter listed."—Most curious are the things sent from India, and most gratifying is it to perceive how many native Chiefs have been willing to assist us in our international display. The Maharajah of Benares exhibits a number of vessels used for cooking; pottery from Madras, Mirzapore, Behar, Allygurh, Armsha, the Punjaub, and Oude, has been sent either by private individuals or local societies; the Maharajah of Bhurtpore and the Maharajah of Datteah are exhibitors; and even from British Burmah industry joins in the Asiatic specimens.

In the Rue de Picpus, near Mazas Prison, stand two large buildings, each surrounded by high walls, above which may be seen green trees at intervals. The one is an establishment of the Jesuits; the other the Convent of the White Nuns. The Jesuit Brothers escaped at the first sign of approaching danger, but the Sisters held their own until forced into cabs and conveyed to the cells of St. Lazare, there to await the results of a judicial inquiry into certain matters that are deemed suspicious. The public indignation has been so highly roused by the supposed discovery of atrocities committed within those jealous walls, that the people have been peremptorily excluded until the investigations of justice shall be complete. The *Times'* correspondent succeeded in gaining admittance, and this is from his account of what he saw:

At the extreme end of the garden, however, are the three little conical huts, side by side, resembling white ants' nests, which have been the prime cause of so much excitement and judicial inquiry. When the Convent was occupied by the National Guards these little huts were tenanted each by an old woman, enclosed in a wooden cage, like a chicken's pen, the three buildings being similar in size and construction, six feet square by seven in height, with a slate roof, through which daylight was visible, while the three old women were all of them hopeless idiots. The lady Superior has kept her lips resolutely closed up to the present time, but admitted, when first questioned, that the three sufferers had lived in their hideous prison for nine years, in an atmosphere of stifling heat throughout the summer and half frozen with cold throughout the winter; "but," she added, "they were idiots when they came." The conductor of the inquiry replied that, if such were the case, it was illegal to have admitted them to the Convent at all, and that even supposing them to have been admitted, the place where they were found was not a fit dwelling-place for a dog. A key was discovered among her papers, labelled "key of the great vault;" but where this great vault may be has not yet been found out. The Superior and her nuns keep a uniform and persistent silence upon the point: excavations have been made at different points in the garden, and under the high altar of the chapel, but hitherto without effect. At one end of the nuns' garden stands an isolated building in which were found mattresses furnished with straps and buckles, also two iron corsets, an iron skull-cap, and a species of rack turned by a cog-wheel, evidently intended for bending back the body with force. The Superior explained that these were orthopædic instruments—a superficial falsehood. The mattresses and straps struck me as being easily accounted for; I have seen such things used in French midwifery, and in cases of violent delirium; but the rack and its adjuncts are justly objects of grave suspicion, for they imply a use of brutal force which no disease at present known would justify. On our way back through the gardens our guide made a *détour* in order to show us a great subterranean warehouse, where an enormous quantity of potatoes was stored, as well as barrels full of salt pork, while in a yard hard by lay grunting a fat pig. "Look at this!" cried our National Guard indignantly. "Look at these stores, which might have helped to feed the starving poor of the arrondissement during our six months' siege, and think that these people were begging from door to door the whole time for money to buy broken victuals for their pensioners."

The expiatory chapel of Louis XVI. is, in virtue of a decree of the Committee of Public Safety, to be demolished within a week. These decrees are now dated according to the old Republican Calendar of 1793.

Eighty Catholic parishes have signified their approval of Dr. Döllinger's views. Professor Berchtold has published, in the form of a pamphlet, a commentary on the paper he presented to the Munich Faculty of Law on the dogma of the infallibility of the Pope. The Bavarian bishops are about to meet at Eichstädt for the purpose of of forwarding a common letter to the Pope.

The *Daily News* maintains that the principle laid down by Mr. Miall that a man "suffers injustice at the hands of the State when the State places him at a disadvantage on account of his ecclesiastical association or his religious profession," is fundamental to modern Liberalism and is fatal to Church Establishments. It is a vital principle of modern thought which is gradually wearing away the very foundations on which all religious exclusion rests. Very few who heard Mr. Miall, and saw the reception his speech met with on the Liberal benches below the gangway, could have much doubt of the eventual adoption of the policy he recommends. There was probably a widespread conviction in the House that Mr. Miall was merely before his time; that his motion pointed out the path in which the legislators of some years hence will have to walk. On the Church side the union between Church and State is breaking down. It is no longer one of affection, or even of protection; it is one of bondage. As to the result to the State of the dissolution of the union, there is hardly room for the possibility of discussion. The political loss, under the existing system, is incalculable. The mere waste of legislative time over ecclesiastical squabbles would need a great advantage to outweigh it.

Tuesday, June 6.

—*Guzarat Mitra*: "We hear that the Nagurs of Joonaghur have resolved upon re-admitting to their caste two widows who have been brought to bed of a female and a male child respectively, on condition of their going on pilgrimage to Benares. A similar case has also occurred at Jamnuggur in the same community."

If the widows had married, Caste would not have been so easily propitiated. Is not Caste essentially immoral?

—A. B. in the *Friend of India*: "The revenue which is due to Government from the land is I submit a certain fixed share of the produce of the land, in what I will call its natural state, or the state in which it is made over to the tenant (by Government).

"It is inexpedient for Government to levy increased *land tax* on the tenant for improvements made by him in the productiveness of the land by sinking his own capital; and until Government recognizes this and declares that it will give up the practice, the land revenue question cannot and will not be settled.

"The Government does not thereby forego the right to levy additional taxes, on the cultivating or landowning clases, as on other clases of the community, when it finds it necessary to do so, or that, owing to increased wealth, they can bear them.

"Then as to the mode of assessment, this should be in kind not in money, otherwise it cannot be permanent; for it is obvious that no permanent money rate will always represent the same quantity of produce."

—"Justice" in *Bombay Gazette*: "I have some 450 acres of paddy land not far from the Tanna Railway station, which I annually let to a large number of small cultivators, under the distinct understanding that they are to have half the actual produce of the land, I on my part agreeing to pay the Government assessment and all expenses of repairing the bunds, &c., besides providing a certain number of watchmen when the harvest is being gathered.

"The total yield last year was one hundred and sixty-seven candies of paddy, of which some 200 cultivators took their share, aggregating 83½ candies, leaving eighty-three and a-half more as my share. The sale realized Rs. 1,768, out of which I had to pay Government Rs. 1,026 for the tax upon the land, and the expenses of repairing the various bunds of the Batty fields and the wages of watchmen amounted to Rs. 831, leaving a deficit of Rs. 89 to be made up by me."

Here the Government tax was about 30 per cent. on the total proceeds, and nearly 40 per cent on the net proceeds.

—The *Overland China Mail* of May 12, brings us an account of a terrible tragedy:—

On the 4th May, a ship formerly known as the *Dolores Ugarte* sailed from Macao, under the new name of *Don Juan*, with 650 coolies for Callao. On the 6th, when 60 miles to the southward of Hongkong, a fire broke out. How the fire was caused is not known positively. The captain and crew assert that it originated in the hold, among the coolie "passengers;" the survivors of the latter say that it broke out in the aft part of the ship, near the captain's cabin. However this may be, this fact is certain—that the fire gained a mastery over the ship; that while it was doing so, the hatches were kept battened down upon the passengers, for the space of one hour; that when the captain and most of the crew had made their escape, the fastenings of the hatches were removed; that 50 or 60 of the "passengers" who were nearest to the deck were thereby enabled to escape, to hang on to a floating mast, and ultimately to be picked up by a fishing junk, and be brought on to Hongkong; but that *all the rest of the "passengers" remained on board suffocated and stewed in their own fat until the ship was totally burnt.* That is the simple statement of an incident which exceeds in horror anything that has ever before occurred in the history of the Macao coolie trade.

—*Times of India*: "Since the outbreak of cholera in the 18th Hussars, at Secunderabad, up to Wednesday last, there had been fifty-nine cases and twenty-seven deaths."

—*Indian Daily News*: "Mr. Rollers, the Magistrate, after disposing of a ship captain's case on Thursday, observed that he thought it necessary to anounce from the Bench that some people who appeared before him were in the habit of making Freemasons' signs. Now, with what object that was done he did not know, but he felt it necessary to inform those whom it concerned, that it was highly improper for any person to attempt to influence the Bench in that way. It was most objectionable, he might say that it amounted to [illegible] Court. If people thought that that would influence them in any way, all he could say was that they were very much mistaken."

—The average total taxation in England and America is almost precisely the same, viz. 20 dlrs. a head.

—*North China Herald*: "The 310 emigrants on board the *Nouvelle Penelope* not apparently so eager to proceed to Peru as was the master of that craft to convey them thither, seem to have listened to the suggestion of the man, Kao. In any case they rose, killed the captain and several of the crew, and turned the ship back to China, where some of them succeeded in escaping. The tragedy was, however, not at an end. The *Nouvelle Penelope* was a French ship; the French Consul at Canton asked for, and obtained, the execution of sixteen of the coolies who had escaped to land. A Chinese gun-boat brought them down from Canton, and landing them on a Chinese Island, within sight of the windows of houses in Macao, these sixteen men were, on the 7th of February last, with the pomp and circumstance of a grand ceremony, as on a gala day, in the presence of hundreds of spectators, beheaded by Chinese headsmen."

"It is notorious that the cost of the saleable article 'man' laid down in *Macao*, is about $60 and under $80; the price of this same article 'man' in *Callao* varies from $350 to $450; one successful voyage on this average exceeding some [illegible] profit."

Wednesday, June 7.

—Mr. Smith, Chairman Calcutta Chamber of Commerce, says that the quantity of imported merchandise sent from Bombay to the valley of the Ganges and Jumna, "is quite inappreciable."

The Times of India lets us into the secret of this. "So far as the import trade is concerned, the seaboard advantages of Bombay are nullified by the action of the two Railways—the G. I. P. being apparently desirous of throwing as much through traffic into the hands of the East India Railway as possible. Some of the chief incidents in this co-operation between the G. I. P. and the E. I. Railways

towards forcing the imports of India on to the Ganges line, may be stated thus—to a distance on the E. I. line similar to that of Boshawul from Bombay, that railway carries piece-goods for about one-third the charge made by the G. I. P. to the latter junction. Jubbulpore, 615 miles from Bombay, is about twenty miles less distant from us than Allahabad is from Calcutta, yet goods are conveyed to the latter city for rather less than half the sum charged by the G. I. P. for the conveyance of the same goods to Jubbulpore. One step further in this absurdity—Jubbulpore, though little over 600 miles from Bombay, is nearly 850 miles from Calcutta, but a truck of Manchester goods may be brought from that port to the capital of the Central Provinces for nearly Rs. 100 less than the same quantity of merchandise can be sent thither from Bombay."

—Rajpootana chiefs have offered 3 lakhs for a college at Ajmere for the sons of nobles.

Thursday, June 8.

—*Madras Athenæum*: "A Vellore correspondent informs us that an English lady has, in the mosque of that town, acknowledged that there is but one God, and that Allah is his prophet, prior to becoming the wife of an English gentleman. The marriage ceremony is said to have taken place on Thursday last. We only recently recorded the conversion to Islam of a learned member of the Madras Bar (Mr. Green)."

—The present working of the Indo-European Telegraph line leaves little to be desired on the score of rapidity of transmission, says the Director-in-Chief. Average time of messages from England, under 3 hours.

—*Athenæum*: "A plaster cast of the Tablet of Canopus, with the trilingual version in Hieroglyphs, Greek, and Demotic, has arrived at the British Museum. It has been presented by the Khedive."

"Two bronze Himyaritic tablets from Aden, sent by Lieut. Prideaux, have reached the British Museum. They have been translated by the Baron de Maltzan. They record a war carried on by Hanbaz, King of Arabia, against the town of Kadu-ramelek, and the offering of sacrifices to Athtor and other deities."

—By the consent of the respective advocates of the parties, Mr. Connon, the Chief Magistrate of Police, has fixed the hearing of the Widow Marriage Case for Wednesday the 14th instant.

—*Englishman*: "The Lieutenant-Governor would not desire to take any steps against a mere private sweepstakes, but he is bound to take measures against a lottery to which so wide a character has been given as that of the Derby Sweepstakes here can, we think, be no doubt that the Government is equally bound to take measures against lotteries that are illegal, and the existence of which is a matter of public notoriety. The only proper way of notifying their intended action in the matter would have been to announce that all lotteries coming under the Penal Code Amendment Act would be prosecuted. There was no necessity for dwelling on the dimensions and publicity attained by the Derby lottery. Though the offensiveness of the lottery really depends upon these circumstances, it is hardly good policy to suggest that an illegality might have been countenanced on a small scale, or if committed without too much noise. Every one knows that theft cannot be punished till it is discovered, but it would, to say the least, sound strange for Government to tell people that they might steal with impunity so long as they were not found out."

—*Star of India*: "The tramway from Dubhaee to Kurjun, on the B. B. & C. I. Railway, a distance of 20 miles, is to be converted into a narrow gauge railway."

Friday, June 9.

—*Overland Mail*, May 19: Earl Russell has given notice to move an address to the Crown against the ratification of the Treaty of Washington.—Mr. Disraeli has somewhat feebly directed the attention of the House of Commons to the general conduct of the Chancellor of the Exchequer. —Sir W. Lawson's Permissive Prohibitory Liquor Bill has been again thrown out; the votes were 206 to 124.

Twenty-two members of the Commune have protested against the existence of the Committee of Public Safety and resigned. The end of the Commune is evidently near.—The Vendôme Column was brought to the ground by order of the Commune on May 17. The Place Vendôme is henceforth to be called the Place International.—The disastrous explosion of a cartridge manufactory near the site of the Paris Exhibition of 1867 is reported; 200 persons are believed to have been killed on the spot.—On the signature of the Treaty of Peace the French Government has sent clothes and provisions to assist the remaining French prisoners to return from Germany.

The bombardment is never suspended, and the whole of the south and south-west of the city is in ruins and uninhabitable. The destruction of the Vendôme column is the chief incident of the week—a fall which, according to Felix Pyat, has created a noise that will echo through the universe and shake the globe. He adds, that the earth will henceforth revolve more freely on its axis. Certainly it will be remembered as an instance of Vandalism without a parallel. The members of the Commune stood in State to see the great metal giant fall. When the ropes were tightened for the second time, the band struck up the "Marseillaise," and all eyes were fixed on the bronze mass. Suddenly there arose the cry of "It falls!" and slowly the huge column bowed towards the Rue de la Paix. As it fell it broke into several pieces in the air, falling in about four portions, on the bed of sand and dung. A loud, dull report followed and clouds of dust arose. The crowd instantly dashed forward to pick up relics, crying, "Vive la Commune!" Colonel Mayer mounted the empty pedestal, and waved the red flag frantically. Another member of the Commune made a speech, abusing Napoleon, whose statue lay at his feet.

A resting place for the remains of Sir John Herschel has been found in Westminster Abbey, close to the grave of Sir Isaac Newton.—Miss Burdett Coutts has been raised to the peerage by the title of Baroness Burdett Coutts.

Brazil letters bring terrible accounts of the ravages of yellow fever at Buenos Ayres. 4,000 persons had died in one week. A third of the inhabitants in the city at night were ill with the fever.

The Tichborne trial is attracting great attention. The claimant has already been identified by a dozen witnesses.

The *Jewish Chronicle* thinks that there will soon be formed in this country a "Universal" Israelitish Alliance, for the purpose of drawing more closely the ties that bind the Jews of England to their brethren scattered throughout the world.—The *Church Times* announces that the Rev. J. A. Froude, the historian, has taken steps, under the Church Disabilities Bill, to divest himself of his clerical designation.

A diabolical attempt has been made in Rome to destroy the congregation worshipping in the hall for evangelical preaching lately opened in the Via du Barbieri. Mr. F. Sciarelli the minister, gives this account of it:

"An event took place in this locality yesterday evening which might have produced the most deplorable consequences. The hall was crowded with people, among whom were many ladies, and women with little children in their arms. We were about to conclude our worship, which had been most edifying on account of the administration of the Sacrament of the Holy Supper to about fifteen Evangelical communicants of old date, from the Methodist churches of Naples and Vicenza, when all in a moment, between the outer door and the inner glass door, a tremendous detonation took place, which at once extinguished all the lights in the hall. Imagine the alarm of everybody, the cries, the weeping of the women. The glass was all in fragments, and the people, not knowing what to do in the dark, crowded alternately towards the door and back into the room. The benches were upset, and many persons had their hands lacerated by the broken glass. At last we succeeded in getting lights, and so the alarm was rather abated. We thought that it had been only one of the usual paper bombs which the clericals so often use when they wish to produce confusion; but to our surprise we found that it was a true and real bomb, all full of fragments of iron. Evidently the intention of our enemies was to kill us. We were saved only by the bomb not having been tied tight enough, and because our time was not yet come. We have only to be grateful, and to say, 'Lord, forgive them, for they know not what they do.'"

In the *Cri du Peuple* it is stated that every measure has been taken to prevent the Versailles troops from entering Paris. The forts may be taken, the ramparts may fall, but not a man will penetrate into the city. "M. Thiers," adds the *Cri du Peuple*, "will understand us if he is a chemist."—A Parisian gentleman, it is stated, has offered 200,000 fr. (8,000*l.*) to any one who will bring M. Thiers alive into Paris.

The concentration of a Turkish corps of about 50,000 within three weeks, at Shumla, is announced. The Varna and Danube and Black Sea Railway companies have received orders to prepare for military transports, the latter at Kustendje, whence, it is inferred, another concentration is contemplated near Tultschina, and that these measures are demonstrations against Roumania.

—Deaths last week, 296.

—*Madras Mail*: William Therry, late an engine-driver in the Madras Railway, at Beypoor chanced to meet Serjeant Hodson, a European pensioner, and dined with him. Shortly after dinner, the two men began to quarrel, angry words led to blows, and Hodson was struck violently on the side, and at once fell down and expired. *A post-mortem* examination was held on the following morning, which proved the cause of death to have been ruptured spleen. Therry is in custody.

—A buggalow, Mangalore to the Persian Gulf, foundered in the cyclone of May 5. The crew and passengers had to cling to the water tanks, 15 to one, 19 to another. Of the 15, 12 died, and the remaining 3 were picked up by a cottya after being 36 days (?) in the water, and brought to Bombay. The P. & O. *Str. Sumatra* took 41 persons from a buggalow, May 16th, and landed them at Aden. The 19 men of the other tank have also reached Aden.

ROSA MADIAI.

Some of our readers may remember the interest which was excited in this country about twenty years since by the tidings of persecutions taking place in Tuscany, and of the imprisonment of many for reading the word of God.

Among the sufferers for the truth's sake were Francesco and Rosa Madiai, who have now passed to their heavenly rest, and the following notice, abridged from *L'Eco della Verità*, may be welcome to those who love the work of Christ in Italy:—

"Rosa Madiai was born at Rome, March 4th, 1796. Her maiden name was Pulini. In her youth she lived in England as a lady's maid. All who knew her loved and esteemed her, as she was a woman of superior mind, upright, and diligent in her work. Born and educated in Romanism, she followed her religious convictions with zeal, though living in Protestant families, and her conversion was evidently the effect of God's work in her soul by his Holy Spirit—renewing her in the spirit of her mind.

"While God was thus preparing the heart of Rosa Pulini, Francesco Madiai, born near Florence, felt his faith in Popery severely shaken by the rebuff which he received from his confessor, who, hearing that he had eaten meat during Lent, in accordance with the advice of a physician, told him, that for this sin he was eternally condemned. Soon after this he went to America to see a brother, and there learnt a little English, and attended a Protestant church with his brother's wife. He was not yet, however, fully enlightened by the Gospel.

"Returning to Florence he became courier to an English family, in whose service was Rosa Pulini. He asked her to read the Bible to him in English, and to explain it in Italian, as he was not well acquainted with the former language. Thus gradually their souls became enlightened: and thus, knowing and loving one another, they were united in marriage; and leaving service, they took a house, in which they let apartments to English families coming to Florence. Their souls grew in grace as they read and prayed—walking worthy of their Christian profession.

"The religious movement commenced in Florence in 1833, when a noble Florentine had, for the first time, a Bible in his hands. In 1846 a shoemaker was found reading the Bible given him by a traveller ten years before. From this time the number of believers increased, and in the beginning of 1848 it amounted to forty. The short period of liberty then enjoyed was diligently used in disseminating the Scriptures; but a political reaction soon followed. Signor Geymonat, who arrived in Florence at this time, was seized while reading the Bible to some Italians, and thrown into prison; then driven from Tuscany. The same treatment befel Signor Malan, Count Guicciardini, and many others. A few months later Rosa and Francesco Madiai were imprisoned, and after being subjected to a 'process' were condemned in 1852, Rosa to forty-two months' confinement in the prison at Lucca, and Francesco to fifty-six months' hard labour in the Volterra prison. They endured the trial by God's help, always confessing their Lord before magistrates, the Archbishop of

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Florence, and before all who in their prison sought to persuade them to abjure their faith.

"Their sufferings, and the loving solicitude of English nobles and of the British Minister to set them free, are known to all. It will also be remembered that the Misses Senhouse and other kind friends visited them in prison, and were the means of communication between the separated husband and wife. At length the prison doors were opened, and the Madiai, crushed and prostrated by so many sufferings, but always firm in the faith, took refuge at Nice. When liberty was restored to Tuscany they returned to Florence, where Francesco showed symptoms of the painful malady which brought him to the grave. Rosa took him to Switzerland, but he did not get better, and God called him to his rest.

"Then Rosa again turned her steps to Florence, where she led a tranquil life, full of Christian love and good works. Ultimately she was attacked by serious illness; indeed, her health had never been good since her imprisonment. She recovered in a measure from her severe sickness in answer to prayer offered for her, but soon became ill again, and on the 24th of March 1871, surrounded by praying friends, and comforted by the frequent reading of God's word, she calmly and peacefully fell asleep in Jesus. So calm and beautiful was the countenance of the departed that it suggested the thought, 'Can this be death? No! it is the sleep of the just. Blessed are the dead which die in the Lord; precious in the sight of the Lord is the death of his saints.'"

Rosa Madiai had attained the age of seventy-five years, and during twenty-five of these she had witnessed for Jesus.—*Christian Work.*

Miscellany.

—The question of the use of the Bible in the schools having awakened a general discussion in England, the new scientific periodical, *Nature*, referring among other things to the opinion "that man is but some 6,000 years old," as founded on the statements of Scripture, says it is most deplorable to think that such doctrines should be taught in the schools. To which the Rev. B. W. Savile, of Teignmouth, replies with great pertinence and force:

"As regards the antiquity of man, no scientific proof has ever yet been adduced of man's existence on earth much more than 4,000 years ago. All evidence of the antediluvian world is dependent upon the statement of Scripture alone. What Champollion wrote in his work on Egypt,—'They will find in this work an absolute reply to their calumnies, since I have demonstrated that no Egyptian monument is really older than the year B.C. 2200,'—is true in the main, though recent discoveries may throw back the oldest monument of that country one or two centuries earlier. The only really scientific attempt to prove man's antiquity greater than what Scripture allows was made by the late Mr. Horner, when manufactured articles were discovered at a certain depth in the alluvial deposits of the Nile. Estimating the sinkage at the rate of 3½ inches per century, the late Baron Bunsen hastily declared that it was sufficient proof of man's existence on the earth at least as early as 13,000 B.C. But when Sir Gardener Wilkinson detected the figure of the Grecian honeysuckle upon these very ancient pieces of pottery, which limited their date to some period later than the conquest of Egypt by Alexander the Great, or three centuries B.C., it was seen that Bunsen's anti-scriptural theory was at once blown to the winds. And if any further proof is needed of the untenableness of such a theory, it is seen in the fact that the late Sir Robert Stephenson, when engineering in Egypt, discovered in the mud of the Nile, at a greater depth than was ever reached by Mr. Horner's diggings, a brick bearing upon it the stamp of Mohammed Ali!

"So much for the attempt to prove man's existence on earth earlier than what is stated in the unerring word of God."

—*N. Y. Observer*: "The Middle Reformed Church on Harrison Street, of which Rev. Edward P. Ingersoll is pastor, has enjoyed a gracious outpouring of the Holy Spirit during the past winter, commencing in the Week of Prayer. A part of the fruits of the harvest was garnered last Sabbath week, March 26th, when one hundred and thirteen were admitted into the communion of the church, ninety-eight of whom were received on profession of their faith in Christ.

TELEGRAPHIC NEWS.

London, June 1st: The Belgian Government have requested Victor Hugo to quit the country, with which he has, however, refused to comply. The King has signed a decree, ordering his expulsion.—Summary executions of insurgents in Paris continues.

2nd: Arrests continue to be made in Paris.—Measures are being taken to prevent a pestilence.—The Paris journals declare that the Legitimists and Orleanists have come to an understanding about the succession.—The Prussians at St. Denis are returning home.—Rumours are current at Versailles that the Cabinet is about to resign.—Victor Hugo has arrived in London.—Paris has been divided into four military districts, and the powers of the police have been transferred to the military authorities.—Summary executions have ceased.

3rd: The Republican party in Paris is considering the nomination of M. Lefranc as Minister for the Interior and M. Ferry as Prefect of the Seine.—The gendarmes in Paris have been increased by 6,000, and the Republican guard by 12,000 men.—The question has been raised of constructing forts in the interior of Paris, in order to prevent fresh insurrections.—The General Credit Company have concluded a Turkish loan of 6 millions at 68, guaranteed by 450,000 Egyptian tribute.—Henri Rochefort is to be tried to-day.

5th: Communication with Paris is now re-opened.—A great number of insurgent prisoners are being executed at Versailles.—Grousset has been arrested in Paris. Felix Pyat is in Switzerland.—It is the prevailing opinion of the journals that the Comte de Chambord will shortly be King.

6th: The *Times* announces a new French Loan to the amount of one hundred million sterling.—In the House of Lords last night, Lord Sandhurst called attention to the practice of recruiting under-sized boys, who were unfitted for Indian service. Lord Northbrook stated that arrangements had been made for transferring recruits physically unfit for India to the Home battalions. Earl Kimberley announced that Mr. Cardwell was arranging that no soldiers under 20 years of age should be sent to India, and that a bounty of one guinea be offered to older soldiers volunteering for India.—In the House of Commons, a debate took place on the Army Regulation Bill, but no progress was made. An amendment, for allowing interest on Regulation and over Regulation prices, was rejected.—General Schenck, the new American Minister at the Court of St. James, has arrived in London.—The Atlantic cable of 1866 has been repaired.

Versailles, 6th: It is believed that the majority of the Assembly will adopt a prorogation of M. Thiers' powers.—The Official Journal announces the following appointments:—M. Lambrecht, Minister of the Interior; M. Lefranc, Minister of the Agriculture; M. Cissey, Minister of War; M. Leflo, Ambassador at St. Petersburg; M. Leon Say, (*sic*) Prefect of the Seine.—A discussion in the Assembly regarding the reconstruction of the Colonne Vendome has been adjourned.

London, 7th: A great strike is going on amongst the colliers in Wales.—New Orleans is partially flooded in consequence of the re-opening of the crevice in the Mississipi embankment.

PASSENGERS SAILED.

Per P. & O. *Str. Baroda, 6th:*

For Southampton.—Mr. Cracroft; Mr. Samuel Dunn; Mr. William Lynn; Mr. J. J. Twiss; Captain Littleton; Mr. Wilkinson, and Mr. Carr.

For Brindisi.—Colonel, Mrs., and Miss Green; Mr. and Mrs. T. H. Cowie; Mr. G. P. Robinson; Mr. Wiggins; Captain Ostrehan; Mr. Black; Mr. E. Buck, and Major Hamilton.

For Suez.—Mr. C. G. Logan.

PASSENGERS ARRIVED.

Per P. and O. Str. *Delhi, 3rd:*

From Southampton.—Mr. Silas Fowler; Mrs. Anne Porter; Mrs. W. W. Highet; Mr. and Mrs. Simpson; Mr. W. Mills; Mrs. Cooper and 2 infants; Lieutenant Turner; Mr. and Mrs. Bradbury, and 2 infants; Lieutenant Kingscote; Lieutenant Palmer, R. N., Major and Mrs. Knight; Mrs. Soundy and child; Mr. Schneider; Mr. Jamieson; Mr. W. Nichol and Mr. Benedict.

From Brindisi.—Mr. Tawney; Mr. Balfour; Colonel Creagh; Colonel Maude; Mr. Rutherglen; General Stewart; Safula Baba; Goolam Rassool; Mr. Mackenzie; Mrs. Mackenzie; Mr. and Mrs. D'Oyley; Mr. Reid; Mr. Hamilton and Mr. Hordern.

From Suez.—Mr. D. Freck.

Per P. and O. Str. *Sumatra, 8th:*

From Southampton.—Captain Sherlock; Mr. F. J. Ferguson; Mr. J. Blissett; Mr. J. E. Alger; Mr. C. Vining; Mr. R. D. Wylie; Mr. C. R. L. Naidoo; Mrs. Else and 3 ayahs.

From Brindisi.—Colonel Moberley; Mr. E. Seyd; Mr. and Mrs. Monezas, child and ayah; Mr. and Mrs. Pestonjee, child and ayah; Mr. Mulroney, R.N.

DOMESTIC OCCURRENCES.

MARRIAGES.

BARTLEY—KYTE—June 1st, by license, at St. Peter's Church, Mazagon, by the Rev. W. H. Harpur, Alfred Bartley to Cecilia Helena Kyte.

ENEVER—LAWSON—June 1st, at St. Andrew's Church, Bombay, by the Rev. J. Paton, Mr. Cornelius Enever to Glorianne Elizabeth, second daughter of L. Lawson, Esq.—No cards.

MARSDEN—ALMEIDA—On the 7th instant, at St. Peter's Church, Mazagon, Bombay, by the Rev. W. H. Harpur, Mr. Thomas Marsden, of Manchester, England, to Miss Agnes Jane, only daughter of Mr. M. Almeida, of Bombay.

DEATHS.

WEIGHTMAN—May 29th, at Kamptee, Charles Hugh, the beloved son of Commissariat Staff Serjeant W. Weightman, aged 3 months and 29 days.

ASHDOWN—May 31st, at 17, Church Gate Street, Edward Frank, the 4th and last surviving child of Perronett George and Annie Ashdown, aged 2 months and 25 days, deeply regretted.

DADSON—June 2nd, at Bombay, John Dadson, Inspector, Bombay City Police Force, aged 42 years, deeply regretted.

BROOKS—June 3rd, at Parell, Harry Brunell Parell, aged beloved second son of Mr. J. Brooks, aged 19 months.

TRONSON—June 6th, at Bombay, Mr. George Tronson, Station Master, B. B. and C. I. Railway, Surat, aged 35 years and 8 months.

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